

THE CHRISTIAN VISITANT.

BY A LAYMAN.

"NOCTURNA VERSATE MANU, VERSATE DIURNA."—"BE THESE YOUR STUDIES BY DAY AND BY NIGHT."

VOL. I.

ALBANY, SATURDAY, JULY 22, 1815.

No. 8.

ESSAYS AND PARAGRAPHS, ORIGINAL AND SELECTED.

THE COTTER's SATURDAY NIGHT.

In lieu of our ordinary **REFLECTIONS**, we shall this evening extend the limits of our Poetical Department, for the purpose of introducing to our readers a Poem, which we have never read but with increased admiration, and which, we venture to predict, will be read and admired, so long as literature shall engage the attention, or contribute to the happiness of any portion of mankind.

This exquisite poem, by **ROBERT BURNS**, the effusions of whose genius, have shed a lustre, peculiar and unrivalled, upon the poetic character of his country, is not entirely a religious composition; but it breathes, in every line, the purest spirit of morality, and in some stanzas there is a glow of piety rarely equalled in any human production, and no where surpassed, except in the inspired volume itself. It has six stanzas in particular (from the 12th to the 18th) in which the description of a pious family, among the poor cottagers of Scotland, at their evening devotion, is so vivid, and at the same time so pathetic, that no man of feeling, whether religious or not, can peruse it, without fancying himself transported amidst the lowly group, and participating in their warm and unaffected gratitude to that BEING (to use the language of the Bard)

—“*who stills the raven's clam'rous nest,*
“*And decks the lilly fair in flowery pride.*”

Indeed there are few, we believe, who can read the stanzas alluded to, without emotion, unless they are callous to every heavenly, if not to every sublunary affection. No worthy descendant of *Scotia*, we are certain, can do it, without bedewing the page with the tear of grateful piety, as well as of national feeling.

To the poor and humble reader of the **VISITANT**, and to their honour be it recorded, we have a number of such among our subscribers, this poem may prove a grateful *treat*, a far different *treat* from that which is to be found at the ale-house, or derived from the bottle, at the close of a week of laborious exertion, and vexatious cares. He will see, that the humble cottager, whose “*short and simple annals*” it glances at, in another clime, enjoys that calm content, amidst his poverty, that never fails to flow from the cultivation of pious affections, and the faithful performance of pious obligations. From this foreign example, he may be in a happy mood to catch the spirit that gave birth to it, if he is not already animated by the same devotional, pious and grateful affections towards his Creator and Preserver; and thus a fugitive poem may be the means of kindling, for the first time, the love of God, in a heart to which the sacred flame was before unknown.

It is well known to literary circles, that the author of the poem before us, was not, in the general tenour of his life, so guided, as he ought to have been, by the spirit of piety which breathes not only in this, but in many of his productions. But if not always predominant, it is certain, that religious sentiments were never utterly extinguished in his breast. We learn from his life, by Dr. Currie, that the earliest composition, in which he recollects to have taken pleasure, was a pious effusion of *Addison*, beginning, *Hon are thy servants blest, O Lord!* And to pass over the intermediate steps of a life marked by every vicissitude of pleasure and enjoyment, of privation and wretchedness, it is gratifying to believe, that he rested at last firmly upon the merits and mediation of the Redeemer, and died in that state of mind, which alone can promise a happy resurrection, and which the world “can neither give nor take away.”

Perhaps we cannot close these introductory remarks, better, than by citing a passage from the *Edinburgh Encyclopaedia*, in which the author suggests a reason for the early bias of our poet in favour of the muses. This reason is found, it seems, in a practice among the Scottish peasantry, that deserves to be imitated by the higher classes in Scotland, and by all classes every where: And it is because we believe the example so worthy of imitation, and because we should be glad to see it imitated by all classes in the United States, that we quote the passage, at full length, in which we find it recorded. It is as follows:

“What might perhaps first contribute to dispose his mind to poetical efforts, is one particular in the devotional piety of the Scottish peasantry; it is still common for them to make their children get by heart the Psalms of David, in that version of homely rhymes which is used in their churches. In the morning and in the evening of every day, or at least on the evening of every Saturday and Sunday, these Psalms are sung in solemn family devotion, a chapter of the Bible is read, and extemporary prayer is fervently uttered. The whole books of the Sacred Scriptures are thus continually in the hands of almost every peasant. And it is impossible that there should not be occasionally some souls among them, awakened to the divine emotions of genius by that rich assemblage which those books present, of almost all that is interesting in incidents, or picturesque in imagery, or affectingly sublime or tender in sentiments and character. It is impossible that those rude rhymes, and the simple artless music with which they are accompanied, should not occasionally excite some ear to a fond perception of the melody of verse. That Burns had felt these impulses, will appear undeniably certain to whoever shall carefully peruse his *Cotter's Saturday Night*; or shall remark, with nice observation, the various fragments of Scripture sentiment, of Scripture imagery, of Scripture language, which are scattered throughout his works.”

V.

THE CHRISTIAN VISITANT.

TO READERS AND CORRESPONDENTS.

The length of the Poem, in this day's *Visitant*, has obliged us to contract our **OBITUARY NOTICES**; but the omissions thus occasioned shall be supplied in our next. We shall seize the present occasion to observe, that our original plan contemplated the publication of deaths abroad, of such persons only as were eminent and generally known; but on reflecting afterwards, that our population, and particularly in the Western District, is made up of emigrants from all quarters, though mostly from the Eastern States, we concluded to embrace in our **OBITUARY DEPARTMENT** a more indiscriminate selection. In the Eastern States, in particular, scarcely a death takes place, which does not affect the ties of consanguinity or friendship in the breasts of some of our adopted citizens from those states.

"**INQUISITOR**" is under consideration.

In D. we recognize a pen which we hope may be often employed in contributing to our columns. His present favour is unavoidably omitted this day; but shall have a conspicuous place in our next.

DOMESTIC INTELLIGENCE.

CONFIRMATIONS were held by the Rt. Rev. Bishop Hobart, as follows:—On the 9th inst. in St. Peter's Church in this city; on the 11th, in St. Paul's Church, Charlton; on the 13th in St. John's Church, Johnstown; on the 15th, in the Church at Ballston; on the 16th, in the Church at Milton. At the above confirmations there were confirmed, upwards of one hundred and twenty persons. On all these occasions, the Rt. Rev. Bishop, besides preaching sermons adapted to the occasion, delivered addresses to the persons confirmed, deeply impressive and calculated to excite in every hearer the most pious resolutions. The excellent custom of adding an address to this interesting service, we are happy to see introduced in this diocese. It was always practised by the justly celebrated Bishop Porteus, and it is noticed by his biographer, as productive of the very best effects.

ORDINATIONS.—Immediately after the service of confirmation in the churches at Charlton and Johnstown, above noticed, the Rev. David Huntington, of the former, and the Rev. Eli Wheeler, of the latter place, "having used the office of a deacon well and purchased to themselves a good degree," were admitted by Bishop Hobart to the order of Priests. At Charlton, the Rev. Mr. Stebbins, of Schenectady, presented the candidate, and with the Rev. Mr. Clowes, of Albany, joined in the laying on of the hands of the Presbytery with the Bishop. At Johnstown, the Rev. Mr. Barber, of Fairfield, presented the candidate, and with the Rev. Mr. Clowes, and the Rev. Mr. Huntington, laid on the hands of the Presbytery.

INSTITUTION.—On Friday the 14th inst. the Rev. Eli Wheeler, having been ordained Priest, the preceding day, was instituted into the Rectorship of St. John's Church, Johnstown; on which occasion, the Rt. Rev. Bishop Hobart officiated as Institutor; morning prayer was celebrated by the Rev. Mr. Huntington, and the Sermon was preached by the Rev. Mr. Clowes. The church in this village, originally built of stone at the expense of Sir William Johnson, has lately been repaired and restored to its former beauty and elegance. C.

To the Editor of the CHRISTIAN VISITANT.

TROY, JULY 14, 1815.

In obedience to a resolution of the **BIBLE SOCIETY** of the County of Rensselaer, I send you the following account of its organization, with a request that you will give it a place in your useful paper. I will forward a copy of the constitution and address as soon as they are printed.

I am, respectfully, yours,

D. BUEL, JUN. *Corresponding Sec'y.*

TROY, JULY 11, 1815.—Pursuant to previous notice, a number of citizens from different towns in the County of Rensselaer met in the Court-House at this time. The Rev. Jonas Coe was appointed chairman, and Mr. David Buel, Jun. clerk of the meeting. The meeting was opened by the chairman with an appropriate prayer.

The chairman then stated, that the object of the meeting was to organize a **BIBLE SOCIETY**; after which it was *unanimously resolved*, that a Society be established in this County, for the gratuitous distribution of the Sacred Scriptures.

The draft of a constitution was then submitted to the meeting; which, after being read, was unanimously adopted.

It was then resolved, that the persons present who wished to become members should subscribe the constitution.

Agreeably to the constitution, it was resolved to proceed immediately to the choice of officers for the present year; to organize the Society, and put it in active operation without delay.

Upon counting the ballots, it appeared, that the following gentlemen were duly elected to the offices annexed to their respective names.

Rev. JONAS COE, *President*;

Rev. RALPH WESTERVELT, *first Vice-President*;

Rev. SAMUEL BLATCHFORD, *2d do.*

Mr. DAVID BUEL, jun. *Corresponding Secretary*;

Rev. FRANCIS WAYLAND, *Recording, do.*

Mr. DERICK LANE, *Treasurer*.

Rev. Parker Adams, Rev. Tobias Spicer, Rev. John Younglove, jun. Rev. Justus Hull, Dr. Eli Burrit, Hon. Josiah Masters, Mr. Jacob A. Fort, Hon. Hosea Moffit, and Mr. James L. Hogeboom, *Managers*.

On motion, *resolved*, that two hundred and fifty copies of the constitution be printed, and that the Rev. Jonas Coe, Rev. Francis Wayland, and Mr. David Buel, jun. be a committee to superintend the publication and prepare an address to be annexed to it; inviting and urging the citizens in the various towns in the county, to continue their efforts with ours, in this great and interesting work.

Resolved, That it be recommended to all the towns, to appoint committees to obtain subscribers; and as soon as the constitutional number is obtained, to organize their departments, so that by one great effort, we may speedily spread the word of life throughout the county.

Ordered, That the Corresponding Secretary, write to the Corresponding Secretary of the Bible Society, in the city of New-York, informing him of the organization of this Society, and requesting of him, information respecting the best plan for purchasing Bibles, and proposing a friendly correspondence: And, that he also publish, in such public prints as he may deem proper, the organization and object of this Society.

Resolved, That the next meeting of the Society be held at the meeting-house, in Greenbush, near Wilson's Tavern, at 2 o'clock, P. M. on the last Wednesday in August next; and that the Rev. Jonas Coe be requested to preach the Sermon, and that a collection be made for the funds of the Society.

The meeting was closed with a prayer by the Rev. Mr. Westervelt.

COMMUNICATION.

In justice to the young Ladies of Troy, and for the encouragement of others, please to give the following a place in your welcome **VISITANT**.

* * * * *

Associations to promote the public good, are uniformly recorded with pleasure, and demand public admiration and praise.

Among no class of citizens, however, do they impress us more pleasingly, and promise greater utility and success, than among the sympathetic, the benevolent and generous FAIR.

It is grateful to reflect on this delightful subject; but it was far more pleasing to behold, more than one hundred young ladies of this delightful village, recently assembling together, to combine their efforts for the public good.

They formed themselves into a Society, for the exalted purpose of raising funds, for the education of indigent young men of piety and talents, for the Gospel Ministry. They framed their **CONSTITUTION**, elected their officers, and commenced their operations without delay.

Among other things, it makes provisions for quarterly meetings and quarterly instalments; and they are already augmenting both their numbers and their funds.

All classes of young ladies are engaged in this exalted work—from the lisping Miss who had just entered life, to those who have

reached maturer age. As it respects themselves, it will have a happy effect in enlarging their acquaintance with each other; in uniting them together as members of the same community; and in training them up in deeds of public charity, and for more distinguished and extensive usefulness.

In contemplating this subject with regard to others it is not easy to decide, which is most to be admired; the correctness of their judgment, or the benevolence of their heart; for they have embarked in one of the most noble enterprises. It is to rescue talents and piety from languishing in obscurity, and cultivate and polish them for the most exalted service in which men were ever employed. It is to furnish the church and the world with Heralds to proclaim the everlasting gospel, and enlighten and save our sinking race.

Those sons of want who may be educated by their liberality, may become instrumental, under God, in securing their salvation, and the salvation of thousands of others. They may console them in the midst of the sorrows of human life—soften and sweeten the bed of death—and point out the path to the realms of immortal bliss.

There, both the recipient and bestower of such signal favours, may finally meet together and congratulate each other as the trophies of rich grace, and triumphs of redeeming love.

Astonished at the grandeur and glory of the surrounding objects, with transporting joy they will recount the toils and sacrifices of this mortal life, and drink in those rivers of refined and elevated felicity which flow through the PARADISE OF GOD for ever and ever. C.

ELEGANT EXTRACTS.

CHRIST'S WARNING TO THE AMERICAN CHURCHES.

A Sermon, preached January 12th, 1815. The day recommended by the American Government for National Humiliation and Prayer. By JOHN M'DONALD, Pastor of the Presbyterian Church, Chapel Street, Albany. Printed and published by E. & E. Hosford.

"Then said Jesus again unto them; I go my way, and ye shall seek me, and ye shall die in your sins: Whither I go ye cannot come." John viii. 21.

"Our text (says the Author) contains four distinct propositions, which, with fervent prayer for divine aid, we shall attempt to illustrate.

"I. Christ's warning to those who by persecution or neglect compel him to leave them. "I go my way."

"II. The deplorable condition of those whom Christ leaves in displeasure. "Ye shall seek me."

"III. The signal judgment that shall overtake those from whom Christ departs to return no more. "Ye shall die in your sins."

"IV. The eternal separation from Christ which this death shall produce. "Whither I go, ye cannot come."

"Let us consider,

"I CHRIST'S WARNING TO THOSE, WHO BY PERSECUTION OR NEGLECT, COMPEL HIM TO LEAVE THEM. "I GO MY WAY."

"The warning accents of our Redeemer are tender and expressive. They breathe more than parental solicitude. Dignity and justice forbid, exposing himself, and his offers, any longer to insult, while his looks and accents attest his pungent regret.

"Justly might he ask, Why should I continue any longer with you? I have already delivered to you, the whole counsel of God, for your salvation. I have vindicated his character and government from the aspersion of ignorance, prejudice and guilt. I have testified, that so far from being cruel and unfeeling, he is love itself, and in him is no darkness at all. Far from taking pleasure in the death of his enemies, "he so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have eternal life."

"I have faithfully exposed the danger of disobedience and rebellion; and assured every sinner, that unless he repent, he must perish. I have revealed the deep depravity of human nature, and the enni-

ty of the heart to God; and solemnly declared except a man be born again he cannot enter into the kingdom of God. I have testified that such is the power of my word, such the efficacy of my merits, such the influence of my Spirit: that whosoever believeth in me and followeth me, shall become an heir of God and an inheritor of the kingdom of glory. I have pledged the faithfulness of my God; that he that cometh to me, I shall in no wise cast out; that he shall be delivered from death, and that I will raise him up at the last day.

"I have by descriptions the most striking, by arguments the most conclusive, described the helpless and miserable condition of impenitent sinners. I have delineated the procedure of the general judgment, removed the covering of the bottomless pit, made your ears to listen to the weeping and wailing and gnashing of teeth that shall be the portion of the wicked, under the worm that dieth not, and the fire that shall never be quenched; and I submitted to your eye the blackness and darkness of that lake, that burneth with materials, the most dreadful and durable.

"I have, partly, drawn aside, the veil that conceals, from human eyes, the glories of the paradise of God. I have painted the exercises, and the bliss of its happy inhabitants; and represented God and all his angels as rejoicing at the return and salvation of every soul that was lost.

"To doctrines transforming and divine, I have added works, which fully demonstrate that all power, in heaven and earth, hath been committed unto me. Diseases of every kind, and death itself, at my touch, at my command, have instantly released their victims, with renewed vigour. Heaven above, has listed to my call, and Hell, at my rebuke, obeyed in silent awe. Sinners, by my word renounced lusts and pursuits peculiarly tyrannical, and from the deepest profligacy, have become saints, eminent for purity and holiness.

"I have, with unwearied industry, seized every opportunity in city, in country, and in village, to offer eternal life, to every hearer, without money and without price. I have answered every enquiry, met and solved every objection, and patiently endured neglect and insult. I have persevered amidst ignorance and opposition, till both my doctrine and works are blasphemed, and till my life is in danger. Love might dispose me to continue; but justice and my Father's decree forbid me any longer, to expose to indignity the treasures of heaven; and by forbearance to add to your guilt. I have nothing greater to offer, I must now go my ways."

Such characters in principle and practice as those who stood and listened to our Saviour, we now address. Such will probably peruse these lines. Oh! hear, apply and obey!

Hypocrites, why should he wait any longer on you? In love with the form of Godliness, your delight is in denying its power. Has he not by admonitions the most faithful, and by woes denounced, the most dreadful, proclaimed your danger and impiety? God rejects that creed, which permits the neglect of the commandments. He detests that zeal, that attempts to consume, and not to purify. His holy eye views, with abhorrence, the heart that seeks to expose, instead of covering a brother's nakedness, and who delights in agitating his faults and his frailties. How often has he assured you, that alms dispensed by the sound of the trumpet, are not the fruits of charity, and that long, loud and florid prayers before men, are not devotion? Has he not declared that cold and malicious hearts, covered with an external specious appearance, are hateful to him, as unripe grapes slightly covered to organs of peculiar delicacy; and that in his eye ye stand, as whitened sepulchres filled with rottenness, and dead men's bones. Suffer him not, we beseech you, to depart, till arising like blind Bartimeas, you cast away your rags, lay hold on the skirts of his garment, and request him to spread them over you.

In the preceding extract, we have not carried the reader through the illustration of the first proposition, as our limits would not admit of it, consistently with our wish, at the same time, to close our extracts from this Sermon, with the "REFLECTIONS" which close the Sermon itself. Let it be understood, that we do not assume the task

of reviewing the productions of the pulpit. But whenever a discourse of any of our Divines, particularly of this state, may fall into our hands, we shall take pleasure in extracting such passages as we may conceive to be consistent with the plan, and agreeable to the readers of the VISITANT. The following is the close of the Sermon before us.

REFLECTIONS.

1. Is our nation collectively? Is it individually giving encouragement to Christ's continuance among us any longer? Let us look on the manner in which our Sabbaths are observed in honor of his resurrection. Let us survey our sanctuaries and mark the respect that we pay to his last charge. Does it appear, that we set a high value on his promise, "Lo I am with you always to the end of the world?" Let us visit families of professing Christians, and observe in what manner they train up their children, and open and close the day. Do ye find faithful fathers and pious mothers, presenting themselves and their offspring to God as their reasonable sacrifice? Are they, by example and instruction, teaching their infants and babes to utter Hosannas to the Son of David their Saviour King? Are their dwellings distinguished by the voice of salvation and rejoicing? Would they be safe were God to hear the prayer of the Prophet and Church: "Pour out thy fury upon the nations that know thee not, and upon the families that call not upon thy name!"

2. In what estimation is the Doctrine of Christ crucified held in our churches? What portion of our sermons doth this subject occupy? "Thus saith the high and lofty One that inhabiteth eternity: To this man will I look, even to him that is of an humble and contrite heart and that trembleth at my word." The broken heart and the flowing penitential tear will always be found at the foot of the cross.—"They shall look on him whom they have pierced and mourn." Christ will never prolong his visits where the destitute and the diseased are not heard importunately calling "Jesus, Son of David, have mercy on us." Such prayers will never be heard except where preachers adopt the sentiment of the Apostle. "God forbid! that I should glory, save in the cross of our Lord Jesus Christ, by which I am crucified unto the world, and the world crucified to me."

3. Let us recognize and with gratitude cherish some favourable symptoms of engaging Christ to continue with us, and of his listening to the request of his churches. One flattering sign of the times is, the growing ardour and liberality of diffusing the Scriptures among the people, pure and unsophisticated, without respect to sect or denomination. Let us endeavour to taste the sweetness of these heavenly medicines, and from experience determine on their value, while we dispense and recommend them to others. O, let us present the word of God with fervent prayers for success! "Let the word of the Lord have free course and be glorified!"

Amidst present gloom and devout supplication, we have recently been furnished with some materials for thanksgiving and praise. On the day when this discourse was delivered, and when all the American Churches waited between the Porch and the Altar, God, it appears, in a singular and signal manner, visited the College of Princeton in New-Jersey, with outpourings of his grace. Young Gentlemen of the most promising talents, in that institution, to a considerable number, from different states of the Union, and who previous to that day discovered little respect to religious pursuits, were, without uncommon external agents, or means in producing such change, filled with astonishing concern for the salvation of their souls. The awakening spreads over the fairest portion of the students, accompanied with all the zeal and devotional exercises that mark true disciples of the Redeemer. When God begins with healing the fountains of Learning and Religion, may we not expect salubrious streams watering our Country and Churches. "Come quickly, Lord Jesus!"

Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sake, I will say, Peace be within thee.—AMEN.

BIOGRAPHICAL SELECTED.

VIVIA PERPETUA,

A lady of Carthage, was among the martyrs who adorned the Christian faith, in the third century. We are indebted to MILNER'S *Church History*, for the following account of this exalted woman, who did not hesitate to die for the honour of the cross, although surrounded by wealth, and all that worldlings deem capable of conferring happiness. The records of this early period of the church, are necessarily scanty, and involved in much obscurity. The destruction of almost every vestige of literature, in the dark ages, has thrown so many obstacles in the way of the historian or biographer, who would penetrate through the gloom of that period, that we can expect but imperfect sketches of many events of importance which distinguished the early progress of the Church, as well as of many characters who acted important parts in promoting the Redeemer's kingdom, in its infant state. Many fragments, however, as well as some finished works, throwing light upon that interesting portion of Church History, have been preserved, through Divine Providence. Of the former, is the following article, from which we learn enough merely to discover, that of such a woman as VIVIA PERPETUA, nothing could be more interesting than a full-length Biographical portrait. V.

"At Carthage itself (says MILNER) four young catechumens were seized, Revocatus and Felicitas, slaves to the same master, with Saturninus and Secondulus, and also Vivia Perpetua, a lady of quality. She had a father, a mother, and two brothers, of whom one was a catechumen; she was married, and had a son at her breast, which she suckled herself; she was about twenty-two years of age, and was then with child. To these five Satur voluntarily joined himself by an excess of zeal too common at that time. While they were in the hands of the persecutors, the father of Perpetua, himself a Pagan, but full of affection to his favourite offspring, importuned her to fall from the faith. His intreaties were vain. Her pious constancy, to him appeared an absurd obstinacy, and enraged him so much as to induce him to give her very rough treatment. For a few days, while these catechumens were under guard, but not confined in the prison, they found means to be baptized, and Perpetua's prayers were directed particularly for patience under bodily pains. They were put into a dark prison. To the rest, more accustomed to hardships, this change of scene had nothing in it so terrible. To her, who had known nothing but the delicacies of genteel life, it was peculiarly ghastly, and her concern for her infant was extreme. Tertius and Pomponius, two deacons of the church, obtained by money, that they might go out of the dark dungeon, and for some hours refresh themselves in a more commodious place, where Perpetua gave the breast to her infant, and then recommended him carefully to her mother. For some time her mind was devoured with concern for the distress she had brought on her family, though it was for the sake of a good conscience; but in time her spirit was more composed, and her prison became a palace.

"Her father some time after came to the prison, overwhelmed with grief, which, in all probability, was augmented by the reflections he made on his passionate behaviour to her at their last interview.—"Have pity, my daughter," says he, "on my grey hairs; have pity on your father, if I was ever worthy of that name; if I myself have brought you up to this age, if I have preferred you to all your brethren, make me not a reproach to mankind, respect your father and your aunt (these it seems, were joined in the interests of Paganism, while the mother appears to have been a Christian, otherwise his silence concerning her seems scarce to be accounted for) have compassion on your son, who cannot survive you; lay aside your obstinacy, lest you destroy us all; for if you perish, we must all of us shut our mouths in disgrace." The old gentleman, with much tenderness, kissed her

hands, threw himself at her feet, weeping and calling her no longer his daughter, but his mistress. He was the only person of the family who did not rejoice at her martyrdom. Perpetua, though inwardly torn with filial affection, could offer him no other comfort than to desire him to acquiesce in the divine disposal.

"The next day they were all brought before the court, and examined before vast crowds. There the unhappy old gentleman appeared with his little grandson, and taking Perpetua aside, conjured her to have some pity on her child. The procurator, Hilarian, joined in the suit, but in vain. The old man then attempted to draw his daughter from the scaffold. Hilarian ordered him to be beaten, and a blow, which he received with a staff, was felt by Perpetua very severely.

Hilarian ordered them to be exposed to the wild beasts. They then returned cheerfully to their prison. Perpetua sent the deacon, Pomponius, to demand her child of her father, which he refused to return. The health of the child, we are told, suffered not, nor did Perpetua feel any bodily inconvenience.

Severulus died in prison. Felicitas was eight months gone with child, and seeing the day of the public shews to be near, she was afflicted lest her execution should be deferred. Three days before the spectacles, her companions joined in prayer for her. Presently after her prayers, her pains came upon her, and she was delivered of a child, but with much difficulty. One of the door-keepers, who perhaps expected to have found in her a stoical insensibility, and heard her cries, said, "Do you complain of this? what will you do when you are exposed to the beasts?" Felicitas answered with a sagacity truly christian, "It is I that suffer now, but then there will be another with me, that will suffer for me, because I shall suffer for his sake." Her new-born daughter was delivered to a christian woman, who nursed it as her own.

"The tribune, believing a report of some that the prisoners would free themselves by magical practices, treated them roughly. "Why dont you," says Perpetua, "gives us some relief? Will it not be for your honor that we should appear well fed at the spectacles?"

"This address of hers had the desired effect, and procured a very agreeable alteration in their treatment. The day before the shews they gave them their last meal, the martyrs did their utmost to convert it into a *lovefeast* they ate in public; their brethren and others were allowed to visit them, and the keeper of the prison himself, by this time, was converted to the faith; they talked to the people, warned them to flee from the wrath to come, pointed out to them their own happy lot, and smiled at the curiosity of those who ran to see them. "Observe well our faces," cries Satur, with much animation, "that ye may know them at the day of judgment."

"The spirit of God was much with them on the day of trial; joy, rather than fear, was painted on their looks. Perpetua, cherished by Jesus Christ, went on with a composed countenance and an easy pace, holding down her eyes, lest the spectators should draw wrong conclusions from their vivacity. Some idolatrous habits were offered them: "We sacrifice our lives," say they, "to avoid this, and thus we have bargained with you." The tribune desisted from his demand.

"Perpetua sang, as already victorious, and Revocatus, Saturninus, and Satur, endeavored to affect the people with the wrath to come. Being come into Hilarian's presence, "Thou judgest us," say they "and God shall judge thee." The mob was enraged, and insisted on their being scourged before they were exposed to the beasts. It was done, and the martyrs rejoiced in being confirmed to their Saviour's sufferings.

"Perpetua and Felicitas were stript, and put into the nets, and exposed to a wild cow. The spectators were shocked at the sight, the one being an accomplished beauty, the other newly delivered, her breasts still dropping; they drew them back and covered them with loose garments. Perpetua was first attacked, and falling on her back, she put herself into a sitting posture, and seeing her habit torn by her side, she retired to cover herself; she then gathered up her hair, that she might not seem disordered; she raised herself up, and seeing Felicitas bruised, she gave her her hand and lifted her up; then they went toward the gate, where Perpetua was received by a catechumen,

called Rusticus, who attended her. "I wonder," says she, "when they will expose us to the cow;" she had been, it seems, insensible of what had passed, nor could believe it till she saw on her body and clothes the marks of her sufferings. She caused her brother to be called, and addressing herself to him and Rusticus, she said, "Continue firm in the faith, love one another, and be not offended at our sufferings."

"The people insisted on having the martyrs brought into the midst of the amphitheatre, that they might have the pleasure of seeing them die; some of the martyrs rose up and went forward of their own accord, after having given one another the kiss of charity, others received the last blow without speaking or stirring. Perpetua fell into the hands of an unskillful gladiator, who pricked her between the bones and made her cry out. She herself guided his trembling hand to her throat, and thus with the rest she slept with Jesus.

"Augustine, in his exposition of the 47th Psalm, taking notice of the victorious strength of divine love prevailing over all natural affections, instances the case of Perpetua: "We know and read thus in the sufferings of the blessed Perpetua." He mentions the same story also in three other places in his *Treatise of the Soul*. But it is evident, that he doubts whether Perpetua herself wrote what is ascribed to her. If so, we may well doubt, and more than doubt the truth of the visions with which this excellent narrative has been intermixed, and with which I have not thought it worth while to trouble the reader. Yet the general history has every mark of authenticity, and Augustine himself published three sermons on their anniversary. It is much to be regretted, that the finest monuments of ecclesiastical antiquity have been thus tarnished by mixtures of fraud or superstition. My business is not to recite these, but that alone which carries marks of truth, and Augustine's authority has helped me to distinguish here with some degree of precision. It is needless to add any remarks; the pious reader will see, with pleasure, that God was yet with his people."

INTELLIGENCE FROM ABROAD.

A NARRATIVE OF THE STATE OF RELIGION,

Within the bounds of the General Assembly of the Presbyterian Church; and of the General Associations of Connecticut, of New-Hampshire, of Massachusetts Proper, and of the General Convention of Vermont, during the last year.

The General Assembly of the Presbyterian Church in the U. States of America, in laying before their beloved people as accurate an account as they could obtain, of the State of Religion in their Congregations during the year past, rejoice to have it in their power to announce that the gracious footsteps of the Lord have not ceased to be visible in the midst of them. From the reports, submitted by the several Presbyteries, it appears, that although causes of deep humiliation undoubtedly exist, true religion and sound morals are, on the whole, making a very gratifying progress. Infidelity has become insignificant, both in the numbers and talents of those who affect it.—Vices, hitherto domineering, have been, in many places, successfully encountered by the efforts of the friends of Godliness. The destructive sin of intemperance, against which the zealous labours of the church and the influence of all good citizens have been of late with peculiar energy directed, does not exhibit itself to its former extent of atrocity and shamelessness. Order, harmony, peace, correct principles, steadfastness in the faith, ministerial fidelity, and a decent and serious attention to public worship and divine ordinances, on the part of the people, generally prevail.—Few, or none, of those dissensions have occurred which present a threatening aspect to the prosperity of Zion. No dangerous, or even important error is apprehended to exist. The missionary has carried the gospel to destitute thousands, breaking to them the bread of life, and refreshing them in

the wilderness with the waters of eternal consolation. New congregations have been formed in various parts of our country. In some distant sections of our ecclesiastical community, where the stated means of grace have not hitherto been enjoyed, there is a prospect of a numerous and speedy accession of ministers. The additions to the communions are, in many congregations, very large: in almost all considerable; and of these, the Assembly are happy to be informed by several of their southern Presbyteries, are numbers of the African race. The Assembly, desirous of improving the opportunity which this information affords them, claim the religious attention of their Ministers and Elders to this class of people, whose immortal concerns are too apt to be neglected by those very persons for whose ease and affluence they toil.

Revivals, to a greater or less extent, have occurred in various portions of our church. In the towns of Rahway and Woodbridge, in the Presbytery of Jersey, unusually great additions have been made to the communion; a very lively interest has been excited with reference to eternal concerns, and much done towards promoting the Redeemer's cause. This is the more worthy of notice, inasmuch as a lamentable indifference is known previously to have existed in those towns. A revival of importance has occurred in the Second Congregation of Wilmington, in the Presbytery of Newcastle, a fact connected with which, the Assembly deem it proper to mention for the encouragement of their people: There had been a society for prayer, whose meetings began to be neglected to such a degree as to threaten its dissolution. Its discouraged friends talked of this as an event near at hand. Through the restraining providence of God, however, it was not dissolved. Circumstances soon occurred, which under the administration of the Spirit, renewed the face of the congregation: and in a few short months, instead of a single society, wasted and feeble, and about to expire, arose four societies, "fervent in spirit, serving the Lord;" "quickened to call upon his name;" wrestling like Jacob for his blessing, and like Israel prevailing to obtain it. True was the expression of the brother relating this fact, "the darkest hour is that nearest day-light."

It were to be wished that the Assembly could perceive, in a more general amelioration of manners and habits, that improvement of the dispensations of Almighty God, which he expects, and mankind are obligated to exhibit. The judgments of Pestilence and War have carried their desolations over a large portion of our land; wringing the widow's heart, and dimming the eyes of the fatherless. Infelicities of a diversified character have followed in their train. Reversed fortunes, and defeated hopes, have not been wanting to tell men that "they build too low, who build beneath the skies." But men do not know; neither will they consider. The effects of these judgments have been different on minds of two opposite classes. Nor will it be a matter of surprise to any who are acquainted, on the one hand, with the workings of the gracious principle, or apprized, on the other, of the force of depravity and the callousness of the heart, to learn, that while the real christian has been confirmed and made better by the visitations of God, the alien from the commonwealth of Israel, the man of earth, the unbelieving servant of the corruption which is in the world through lust, has regarded them with indifference, or barred the avenues of sensibility against the admission of their monitory call.—Hence, to the pleasing representation of things given above, the Assembly are constrained to acknowledge some unhappy exceptions.—Intemperance, although it should seem, on the decline, still disfigures the moral aspect of society. In too many parts of our Country, the violation of the Christian Sabbath calls as loudly upon the believer to oppose to it his influence, his admonition, and his prayers, as if nothing had yet been done. The rancorous hostility of political party preys upon domestic and social peace, and indisposes men to admit the kindly influence of religious love. The spirit of the world struggles successfully for dominion. And in a word, many humbling facts present themselves to urge pious people to the Throne of Grace, that they may supplicate a more copious effusion of the enlivening and converting spirit.

The reports made by the Delegates from the General Associations of Connecticut, New-Hampshire, and Massachusetts Proper, and the

General Convention of Vermont, afford very exhilarating intelligence; resembling, in its prominent features, that submitted by the Presbyteries. In Connecticut and Massachusetts Proper, revivals of magnitude meet the enquiries of the Assembly, and establish the Lord's claim to the gratitude of his believing people. In the first mentioned of these associations, the most laudable exertions are made towards the furtherance of foreign missions. From the other, the Assembly are pleased to learn that certain errors of a pernicious character infesting that district of country for a length of time, have ceased to advance; if they have not been driven back from their threatening position. Young Ministers, sound in the faith, have been settled of late in many congregations esteemed hitherto to be disinclined towards correct principles. New-Hampshire and Vermont, also, have been partially visited; the former, more especially in the town of Haverhill, the inhabitants of which had long been without a settled Minister and careless of possessing the privileges and ordinances of the Gospel.

The Assembly would do injustice to the subject, were they not to advert more particularly for the instruction and counselling of their churches, to certain facts and circumstances which they consider both as instruments and evidences of a progressive work of grace extending itself through the past year.

The social principle is mighty in its operations. It constitutes a powerful law of our nature. When sanctified by Religion, and consecrated to the immediate service of God, what results of high import and holy advantage, may not be expected from it? Growing out of this principle, a multitude of associations of a pious and benevolent nature have spread themselves through the churches under the Assembly's care, as well as those with which we are in ecclesiastical connection in the Eastern States. The practice of uniting the talents, influence, and resources of individuals, by these hallowed bonds, and for these religious, moral and charitable purposes, is not novel. It has been more than once before this announced to exist among our people. But it would seem that at no former period has it been pursued with such vigor, extension, and success, as recently. The spirit in which it originated is more actively at work than ever, and diffuses itself far and wide. Christian women—the mothers and the sisters in Israel—the daughters of Jerusalem—mingling with the softest sensibilities of nature the holier refinements of a gracious heart—minister of their substance to the Lord Jesus—serve HIM by serving his poor—and rival, where they do not surpass, their brethren, in instituting and maintaining societies promotive of the interests of his Divine Religion. It would be difficult to number the associations of these virtuous and praise-worthy women, formed, some for contributing to the education of poor and pious youth for the office of the Holy Ministry; others, for the distribution of Bibles; others, for instructing the ignorant of adult age to read, in order that the word of God may be brought nigh unto them; and others, again, for supplying the pressing wants and alleviating the bodily diseases of the indigent sufferer.

To the benefits derived from those institutions which have been denominated moral associations, the Assembly bear their willing testimony. Abundant evidence has been furnished of their success in repressing audacious vice, and producing a degree, at least, of external reformation. Sobriety has obviously been promoted by them; and rigidly discountenanced by them, profaneness has grown into disrepute.

Bible Societies, forming a most important feature of the religious character of the times, are multiplying daily. Scarcely can there be discovered any considerable portion of settled country in these states, where some association of this kind is not either organized or about to be organized. Words are wanting to express the inestimable value of these societies, which, by putting the Book of Life into the hands of the needy, enrich them with heavenly treasures; and which, embodying, so to speak, the zeal of all christian denominations, and knitting to each other persons, who, however they may differ on many points of greater or of minor importance, agree in affirming the word of God to be the only infallible rule of faith and practice, neutralize the asperity of the bigot and the sectarian, and reconcile the

contending members of the same great brotherhood. The tendency of Bible Societies to produce this auspicious result, is not now a matter of experiment: facts have ascertained it.

Justice, and the praise due to persevering piety, forbid the Assembly to pass unnoticed the continued labours of one particular Institution; viz. The Evangelical Society of Philadelphia for the instruction of poor children; the members of which have, during the past year, had under their care about one thousand children of this description. More than one of these have proved to be little brands plucked from the burning, and have manifested, in death, the blessed fruits of that sacred sympathy which brought them out of darkness into light, and from the power of Satan into the glorious liberty of the children of God.

Praying Societies constitute another particular worthy of observation in detailing the religious character of the past year.—Not that their origin is of a date thus modern. They have long subsisted in certain parts of our church. But of late years they have been multiplied; and since the narrative rendered by the last Assembly their number has been very considerably augmented, and their influence in quickening the zeal of the pious, and converting those that are without, singularly attested. For all “the spiritual blessings which are in heavenly” things and places “in Christ Jesus” God will be enquired of. Wherever two or three are gathered together in the name of Christ, they have his promise that he will be with them; and never is the Holy Spirit refused to those who with contrite hearts and humble faith implore his fellowship. Christian love is excited and cherished, and a reciprocity of encouraging and fortifying motives created, by what the assembly may be permitted to call a common consciousness of common wants, desires and weaknesses. Heart springs to heart. A full tide of mingled affection sets in towards Him from whom cometh down every good and every perfect gift. “The Kingdom of Heaven suffereth violence; and the violent take it by force.”

The Assembly have reserved for the conclusion of their narrative some particulars of information at once highly important and uncommonly gratifying. They relate to the revivals with which it has pleased God to favour several of the most distinguished Seminaries of Learning in the United States of America: indistinct intimations of which, it is not doubted, many of their people have received.

Divine impressions have been made upon the minds of a number of the youth of Hampden Sydney College, within the bounds of the Presbytery of Hanover. In several of the subjects of these impressions, it is believed, a saving change has been effected; while their influence is visible in stamping a religious solemnity on the face of the Institution generally.

Dartmouth College, in New-Hampshire, has been favoured with lively tokens of the Divine presence. Within the space of a very few weeks, many of its youth have been renewed in the spirit of their minds, and have returned unto the Lord their rest. Many more have been excited to serious reflection. And, of one hundred and forty students, but one, it is stated, remains unimpressed; while, at the same time, a number of the younger inhabitants of the town in which the college is situated, share the precious effusion.

Passing on from this institution, to Middlebury College, in Vermont, the Assembly behold, *there also*, the footsteps of the reviving spirit. A number of the youth of Middlebury have become serious christians—trees of righteousness, the planting of the Lord—that he may be glorified.

Retracing their steps, the Assembly find their attention called to operations of greater extent, in Yale College, Connecticut. In the progress of God's gracious visit to this seat of learning, “the whole college,” to use the emphatical description of the delegate reporting on the subject, “was shaken as the trees of a wood are shaken by a mighty wind.” “As many as fifty,” he states, “have given evidence of having passed from death unto life. A considerable number of these belong to Virginia, and the states farther south.”

“The ways of the Lord are right”—they are wise—they are holy—they are gracious—they are admirable—and “sought out of all them that have pleasure therein.” Intelligence of the interesting scenes which were taking place at Princeton, is said to have been

one important means of quickening the church to prayer and religious conversation previous to any favourable appearances in Yale College.

The Assembly, therefore, returning towards the centre of their ecclesiastical concerns, recognize with gratitude God's gracious work in the college of New-Jersey. From the report of the President of this Seminary, to the Board of Trustees, which report has been read to the Assembly, it is learnt that “a majority of the students now in the college may be viewed as hopefully pious;” and that a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations.” Among the causes which have been made effective of this blessed revolution in the spiritual state of Nassau Hall, three have been presented which the Assembly deem it useful to mention; and simply to mention, for the sake, especially, of such of their people as may be concerned in the care of our precious youth:—1st. The study of the Holy Scriptures; accompanied with comments on the portion read, and a practical application of the leading truths contained in it. 2d. Moral discipline, vigorously and vigilantly maintained. 3d. The few pious youth who were members of college before the revival, as a leaven leavening the whole mass. The subjects of this revival are of a diversity of religious denominations, great care having been used to avoid both an excluding and proselyting spirit. It has occasioned no remission of the ordinary pursuits of literature and science, but on the contrary has had a friendly bearing upon them. No influence from the quarter of authority has been introduced to force any of the youth into a participation of the extraordinary exercises which took place. But the Assembly forbear to enlarge.

It is scarcely possible to light upon subjects of more deep and lively interest to the soul that sincerely loves the Redeemer and his cause, than the scenes which have now passed in review before the churches. The strength and wealth of the kingdom of Christ on earth are found in its youth of promise. Here then are at least a hundred and thirty young Christians, to be sent abroad into the world from the bosom of sanctified science, to go forth to the help of the Lord against the mighty. Here are the hopes of Zion bred in the nurseries of learning and of piety. Here is a verification of the oracle, “the children of thy servants shall continue, and their seed shall be established before thee.” And here are the fountains whose streams, confluent and yet pellucid, smooth and noiseless, make glad the city of our God. May the propitious influence of these revivals extend with rapidity to every Seminary in the Republic; that the schools of the prophets may never cease to be fed from the halls of science and the liberal arts.

In the view of all the facts and details which have been related, the Assembly offer their congratulations to the friends of Zion, and to those who have prayed for the peace of Jerusalem. “God is in the midst of her; she shall not be moved: God shall help her, and that right early.” “God is known in her palaces for a refuge.” “According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death.”

Published by order of the General Assembly,
(Attest) JACOB J. JANEWAY, *Stated Clerk.*
PHILADELPHIA, MAY, 1815.

OBITUARY.

PORtUGAL. In Lisbon, as lately announced, BARTOLOZZI, the celebrated engraver. A late London paper informs us, that this great artist studied the principles of that art, in which he so eminently excelled, under Wagner, at Vienna. He was engaged by Mr. Dalton to come to England, 1764, when he was soon after made a royal academician, and appointed engraver to the king. His works are so well known and so highly commended, that it would be superfluous to mention them here; the number is stated to amount to 2054; the most celebrated of these are his Clyte and the Diploma. In 1802 he left England for Portugal, being invited there by the Regent, from whom he received a pension, the honour of knighthood, and was appointed the head of an institution, the object of which was the encouragement of the Arts. Bartolozzi was an amiable, friendly, generous man, as well as an excellent artist; he has left one son who inherits a considerable portion of his father's genius.

THE CHRISTIAN VISITANT.

THE
COTTER'S (1) SATURDAY NIGHT.
INSCRIBED TO R. A****, ESQ.
BY ROBERT BURNS.

"Let not Ambition mock their useful toil,
"Their homely joys and destiny obscure;
"Nor Grandeur hear, with a disdainful smile,
"The short but simple annals of the poor."

GRAY.

I.
MY lov'd, my honour'd, much respected friend !
No mercenary bard his homage pays ;
With honest pride, I scorn each selfish end,
My dearest need, a friend's esteem and praise :
To you I sing, in simple Scottish lays,
The lowly train in life's sequester'd scene ;
The native feelings strong, the guileless ways ;
What A**** in a cottage would have been :
Ah ! though his worth unknown, far happier there, I
ween !

II.

November chill biaws(2) loud wi'(3) angry sugh ;(4)
The shortening winter day is near a close ;
The miry beasts retreating frae(5) the plow :(6)
The blackening trains o'(7) craws(8) to their repose ;
The foal-worn Cotter frae his labour goes,
This night his weekly moil(9) is at an end,
Collects his spades, his mattocks, and his hoes,
Hoping the morn in ease and rest to spend,
And weary, o'er the moor, his course does hameward(10)
bend.

III.

At length his lonely cot appears in view,
Beneath the shelter of an aged tree :
Th' expectant weet-things(11) toddlin,(12) stacher(13)
through
To meet their dad, wi' flichterin(14) noise an'(15)
glee.
His wee bit(16) ingle(17) blinkin(18) bonnily,(19)
His clean hearth-stane,(20) his thrifitie wifie's(21)
smile,
The lisping infant prattling on his knee,
Does a'(22) his weary carking cares beguile,
An' makes him quite forget his labour an' his toil.

IV.

Belyve(23) the elder bairns(24) come droapping(25) in,
At service out amang(26) the farmers roun ;(27)
Some ca'(27) the plow, some herd,(28) some tentie(29)
rin(30)
A cannie(31) errand to a neebor(32) town :
Their eldest hope, their Jenny, woman grown,
In youthfu'(32) bloom, love sparkling in her e'e,(33)
Comes hame,(34) perhaps to show a braw(35) new
gown,
Or deposite her sair-won(36) penny fee,
To help her parents dear, if they in hardship be.

V.

Wi' joy unfeign'd brothers and sisters meet,
An' each for other's weelfare(37) kindly speers : (38)
The social hours, swift-wing'd, unnotic'd fleet ;
Each tells the unclos(39) that he sees or hears ;
The parents, partial, eye their hopefu' years :
Anticipation forward points the view.
The mother, wi' her needle an' her sheers,
Gars(40) auld(41) claes(42) look amait(43) as
weel's(44) the new ;
The father mixes a' wi' admonition due.

VI.

Their masters' an' their mistresses' command,
The youngkers a' are warned to obey :
An' mind their labours wi' an eydent(45) hand,
An' ne'er, though out o' sight, to jauck(46) or play ;
"An' O ! be sure to fear the Lohn alway !
"An' mind your duty, duly, morn an' night !
"Lest in temptation's paths ye gang(47) astray,
"Implore his counsel and assisting might ;
"They never sought in vain, that sought the Lord
right."

VII.

But hark ! a rap comes gently to the door ;
Jenny, wha(48) kens(49) the meaning o' the same,
Tells how a neebor lad cam(50) o'er the moor,
To do some errands, and convoy her hame.
The wily mother sees the conscious flame
Sparkle in Jenny's e'e, an' flush her cheek ;
With heart-struck, anxious care, inquires his name,
While Jenny haflins(51) is afraid to speak ;
Weel pleased the mother heard it's nae(52) wild worthless
rake,

VIII.
Wi' kindly welcome Jenny brings him ben ;(53)
A strappan(54) youth ; he takes the mother's eye ;
Blithe Jenny sees the visit's no ill ta'en ;
The father cracks(55) of horses, plews, an' kye.(56)
The youngster's artless heart o'erflows wi' joy,
But, blafe an' laithfu', (57) scarce can weel behave ;
The mother, wi' a woman's wiles, can spy
What makes the youth sae(58) bashfu'(59) an' sae
grave ;
Weel pleased to think her bairn's respected like the
lave.(60)

IX.

O happy love ! where love like this is found !
O heart-felt raptures ! bliss beyond compare !
I've paced much this weary, mortal round,
And sage Experience bids me this declare—
"If Heaven a draught of heavenly pleasure spare,
"One cordial in this melancholly vale,
"Tis when a youthful, loving, modest pair,
"In other's arms breathe out the tender tale,
"Beneath the milk-white thorn that scents the evening
gale."

X.

Is there, in human form, that bears a heart—
A wretch ! a villain ! lost to love and truth,
That can, with studied, sly, ensnaring art,
Betray sweet Jenny's unsuspecting youth ?
Curse on his perjur'd arts ! dissembling smooth !
Are honour, virtue, consciencie, all exiled ?
Is there no pity, no relenting ruth,
Points to the parents, fondling o'er their child ?
Then paints the ruin'd maid, and their distraction wild !

XI.

But now the supper crowns their simple board,
The healsoue(61) porrach,(62) chief o' Scotia's food :
The sonpe(63) their only Hankie(64) does afford,
That 'yon(65) the hallan(66) snugly chows(67) her
cood ;(68)
The dame brings forth, in complimentary mood,
To grace the lad, her weel-hain'd(69) kebbuck,(70)
fell,(71)
An' aft(72) he's press'd, an' aft he ca's(73) it guid ;(74)
The frugal wife, garrulous, will tell,
How 'twas a towmound(75) auld sin'(76) lint(77) was
i'(78) the bell.(79)

XII.

The cheerfu'(80) supper done, wi' serious face,
They round the ingle form a circle wide ;
The sire turns o'er, wi' patriarchal grace,
The big ha'-Bible,(81) ance(82) his father's pride ;
His bonnet reverently is laid aside,
His lyart(83) haftets(84) wearing thin an' bare :
Those strains that once did sweet in Zion glide,
He wales(85) a portion with judicious care ;
And "Let us worship God !" he says, with solemn air.

XIII.

They chant their artless notes in simple guise :
They tune their hearts, by far the noblest aim :
Perhaps Dundee's wild warbling measures rise,
Or plaintive Martyr's, worthy of the name ;
Or noble Elgin beets(86) the heaven-ward flame,
The sweetest far of Scotia's holy lays :
Compar'd with these, Italian trills are tame ;
The tickled ears no heart-felt raptures raise ;
Nae unison hae(87) they wi' our Creator's praise.

XIV.

The priest-like father reads the sacred page,
How Abram was the Friend of God on high ;
Or, Moses bad(88) eternal warfare wage
With Amalek's ungracious progeny ;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire ;
Or Job's pathetic plaint, and wailing cry ;
Or rapt Isaiah's wild, seraphic fire ;
Or other holy seers that tune the sacred lyre.

XV.

Perhaps the Christian Volume is the theme,
How guiltless blood for guilty man was shed ;
How He, who bore in heaven the second name,
Had not on earth whereon to lay his head :
How his first followers and servants sped ;
The precepts sage they wrote to many a land :
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand ;
And heard great Babylon's doom pronounced by Heaven's
comand.

XVI.

Then, kneeling down to HEAVEN'S ETERNAL KING,
The saint, the father, and the husband, pray :
Hope "springs exulting on triumphant wing,"*
That thus they all shall meet in future days :

There, ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise ;
In such society, yet still more dear ;
While circling time moves round in an eternal sphere.

XVII.

Compared with this, how poor Religion's pride,
In all the pomp of method and of art,
When men display to congregations wide,
Devotion's every grace, except the heart !
The Power, incens'd, the pageant will desert,
The pompous strain, the sacerdotal stole ;
But haply in some cottage far apart,
May hear, well pleased, the language of the soul ;
And in his Book of Life the inmates poor enrol.

XVIII.

Then homeward all take off their several way ;
The youngling cottagers retire to rest :
The parent-pair their sacred homage pay,
And offer up to Heaven their warm request,
That He who stills the raven's clamorous nest,
And decks the lily fair in flowery pride,
Would, in the way his wisdom sees the best,
For them and for their little ones provide ;
But chiefly, in their hearts with grace divine preside.

XIX.

From scenes like these, old Scotia's grandeur springs,
That makes her loved at home, revered abroad :
Princes and lords are but the breath of kings,
"Ap honest man's the noblest work of God :"
And certes, in fair virtue's heavenly road,
The cottage leaves the palace far behind ;
What is the lordling's pomp ? A cumbrous load,
Disguising oft the wretch of human kind,
Studied in arts of hell, in wickedness refined !

XX.

O Scotia ! my dear, my native soil !
For whom my warmest wish to Heaven is sent !
Long may thy hardy sons of rustic toil,
Be bless'd with health, and peace, and sweet content.
And, O ! may Heaven their simple lives prevent
From luxury's contagion, weak and vile !
Then, howe'er crowns and coronets be rent,
A virtuous populace may rise the while,
And stand a wall of fire around their much lov'd isle.

XXI.

O Thou ! who pour'd the patriotic tide
That stream'd through Wallace's undaunted heart ;
Who dared to nobly stem tyrannic pride,
Or nobly die, the second glorious part,
(The patriot's God peculiarly thou art,
His friend, inspirer, guardian and reward !)
O never, never, Scotia's realm desert ;
But still the patriot, and the patriot bard,
In bright succession raise, her ornament and guard !

GLOSSARY.

(1) The inhabitant of a cot-house or cottage. (2) Blows. (3) With. (4) Continued rushing noise of wind or water. (5) From. (6) Plow. (7) Of. (8) Crows. (9) Labour. (10) Homeward. (11) Little ones. (12) Tottering. (13) Stagger. (14) Fluttering. (15) And. (16) A small matter. (17) A fire, or fire-place. (18) Smirking. (19) Beautifully. (20) Hearth-stone. (21) An endearing term for wife. (22) All. (23) By and by. (24) Children. (25) Dropping. (26) Among. (27) Around, in the circle of the neighbourhood. (28) Drive. (28) To tend flocks. (29) Headful, cautious. (30) Run. (31) Gentle, mild, dexterous. (32) Neighbour. (32) Youthful. (33) Eye. (34) Home. (35) Fine, handsome. (36) Service-won. (37) Welfare. (38) Inquiries. (39) News. (40) Makes. (41) Old. (42) Clothes. (43) Almost. (44) Well. (45) Diligent. (46) To dally, to trifle. (47) To go, to walk. (48) Who. (49) Knows. (50) Came. (51) Nearly half, partly. (52) No. (53) Into the spence or parlor. (54) Tall and handsome. (55) Converses. (56) Cows. (57) Bashful, sheepish. (58) So. (59) Bashful. (60) The rest, the remainder, the others. (61) Healthful, wholesome. (62) Oatmeal pudding, a well-known Scotch dish. (63) A spoonful, a small quantity of any thing liquid. (64) A cow—properly, one with a white face. (65) Beyond. (66) A particular partition wall in a cottage. (67) Chews. (68) Cud. (69) Well-spared. (70) A cheese. (71) Keen, biting. (72) Oft. (73) Calls. (74) Good. (75) Twelvemonth. (76) Since. (77) Flax. (78) In. (79) Flower. (80) Cheerful. (81) Hall-Bible. (82) Once. (83) Of a mixed colour, grey. (84) The temples, the side of the head. (85) Chooses. (86) Adds fuel to the fire. (87) Have. (88) Did bid.

* Pope's Windsor Forest.